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NIRVANA.[1]

A Story of Buddhist Psychology.

PREAMBLE.

When Buddha, the Blessed One, the Tathâgata, the great sage of the Sâkya tribe, was still walking on earth, the news spread over all the valley of the holy Ganga, and every man greeted his friend joyfnlly and said: "Hast thou heard the good tidings that the Enlightened One, the Perfect One, the holy teacher of gods and men, has appeared in the flesh and is walking among us? I have seen him and have taken refuge in his doctrine; go thou also and see him in his glory. His countenance is beautiful like the rising sun; he is tall and strong like the young lion who has left his den; and when he openeth his mouth to preach, his words are like music, and all those who listen to his sermon believe in him. The kings of Magadha, of Kôsala, and of many other countries have heard his voice, have received him, and confess themselves his disciples. And the Blessed Buddha teaches that life is suffering, but he knows both the cause of, and the escape from, suffering, and points out to his disciples that Nirvâna can be obtained by walking in the noble path of righteousness."

SUDATTA, THE BRAHMAN YOUTH, AT THE PLOW.

Avanti was a village near Kuduraghara, in the south of Magadha, situated on a hill; and in the fields of Avanti there was a tall Brahman youth, by name Sudatta, plowing the grounds of Subhûti, called by the people Mahâ-Subhûti because he was wealthy and the king had appointed him chief of the village, to be a judge in all cases of law, both for the decision of litigations and the punishment of crimes.

Sudatta, while driving the draught-oxen, was merrily singing. He had good reason to be full of joy, for Mahâ-Subhûti, the chief, had chosen him as son-in-law, and when, according to an old custom, the youth offered four clods to the maiden, one containing seeds, one ingredients from the cow-stable, one dust from an altar, and one earth taken from the cemetery, she had not touched the clod taken from a cemetery, which would have been an evil omen, but chose the clod containing dust from an altar, indicating thereby that her descendants would be distinguished priests and sacrificers. This was in Sudatta's opinion the noblest and most desirable fate. Rich harvests and prosperity in the raising of cattle was a great blessing, but what are all worldly possessions in comparison to the bliss of religion! It was this idea that made Sudatta sing, and he was happy, so very happy,—like Indra, the strong god, when intoxicated with the sweet juices of sôma.

Suddenly the plow struck the lair of a hare, and the hare jumped up to flee, but turned anxiously back to look after her brood. Sudatta raised the stick with which he goaded his oxen, chased the hare and sought to kill her, and would have accomplished his purpose had he not been interrupted by the voice of a man that passed by on the highroad, calling out: "Hello, friend! What wrong has that poor creature done?" Sudatta stopped in his pursuit and said: "The hare has done no wrong, except that she lives in the fields of my master."

The stranger was a man of serene appearance, and his shaven head indicated that he was a samana, a monk, who had gone into homelessness for the sake of salvation. It was Anuruddha, a disciple of the Blessed One. Seeing the plowman's noble frankness and the beauty of his appearance, he saluted him, and, as if trying to excuse the lad's conduct, the samana began: "You probably need the hare's flesh for meat."

"O, no!" replied the boy, "the flesh is not fit to eat in the breeding season. I chased the hare for sheer sport. Hares are quick, and there are but few boys who can outrun them."

"My dear friend," continued Anuruddha, "how would you like it, if some big giant deprived you of your children and hunted you to death, as you intended to do unto this poor hare?"

"I would fight him," replied Sudatta eagerly, "I would fight him, though he might kill me."

"You are a brave boy," rejoined the samana, "but suppose the giant killed all your beloved ones,

[1] The names and terms which occur in this little tale are as a rule transcriptions from the Pâli, exceptions being made only with such words as have in their Sanskrit forms become naturalised in the English language, for instance, Nirvâna, Dharma, Karma, etc., which are better known than their analogous Pâli forms Nibbâna, Dhamma, Kamma.

your father and mother, your wife and children, and left you alive, mocking at your misery."

The youth stood abashed. He had never troubled his mind with such thoughts. He had never considered that there was misery in the world. He had never cared for creatures weaker than himself, and would not have hesitated, for the sake of mere amusement, to inflict pain on others. He was noble-minded and ambitious, and eager to dare and to do, and to excel, yet in one thing he was wanting.

Anuruddha thought to himself: "This youth is noble-minded, but ill-advised. Should he remain uninstructed, his uncontrolled energy would do great harm. Would that he understood the religion of the Tathâgata, which is glorious in the letter and glorious in the spirit, true in its foundations, radiant as sunlight in its doctrines, and lofty in its practical applications. His manliness and courage, that otherwise would go to waste, might be turned to accomplish great things." And he addressed Sudatta and said: "Do you not know, friend, the words of the Tathâgata on behavior toward animals? The Tathâgata said:

"Suffuse the world with friendliness.
Let creatures all, both strong and weak,
See nothing that will bode them harm,
And they will learn the ways of peace."[1]

"This hare, like all other creatures in the world, is possessed of sentiments such as you have. They are subject to pain, old age, and death. We are all kin and in the same predicament. You were not always strong and healthy. Years ago you were a tiny and helpless baby, and would not have lived but for the tender care of your loving mother and the protection of your dear father. You think of the present and forget both your past and your future. As you no longer remember the time of your suckling days, and know nothing about your fate when you were safely sheltered in the womb of your mother, so you do not remember your former existences in which your soul developed in a gradual evolution to its present condition."

"Venerable man," said the youth, you are a good teacher and I am willing to learn."

The samana continued: "Even the Tathâgata, our Lord, passed through all the stages of life in regular succession. By thoughts of truth, by self-control, and deeds of kindness he so fashioned his heart that he rose in the scale of beings until he became the Enlightened One, the perfect and Holy Buddha, when he attained to Nirvâna. Æons ago he was a worm crawling in the soil of the earth. As a fish he swam in the ocean, as a bird he lived in the branches of trees and according to his deeds he passed from one form of existence to another; and it is said that he was a hare, too, eking out a precarious existence in the fields. Did you never hear the tale?"

"No, never!" replied the youth, "tell me the story."

THE STORY OF THE HARE.

Anuruddha began:

"So I have heard: Bôdhisatta once lived as a hare in the fields of a great and plain country, and the hares waxed so numerous that food became scarce and they became a plague to the country.

"Then the thought occurred to Bôdhisatta while he was a hare: the times are hard and the people suffer from want of rice and wheat. They will rise in anger and slay all the hares that live in this country, and I, too, will have to die. Could I not do a noble deed lest in this present incarnation of mine I live in vain? I am a weak creature and my life is useless unless I can contribute something, be it ever so little, toward the advance of enlightenment, for through enlightenment alone the bliss of the deathless Nirvâna is attained. Let me seek Nirvâna. There is in this world such a thing as efficacy of virtue; there is efficacy of truth. Buddhahood is possible, and those who have attained Buddhahood by the wisdom of earnest thought and good deeds will show to others the path of salvation. The Buddhas' hearts are full of truth and compassion, of mercy and long suffering. Their hearts reach out in equal love to all beings that live. I will imitate them, and I will more and more become like them. The truth is one and there is but one eternal and true faith. It behooves me, therefore, in my meditation on the Buddhas, and relying on the faith that is in me, to perform an act of truth that will advance goodness and alleviate suffering.

"And Bôdhisatta approached his brother hares and preached to them; but they would not listen to his words. They said: 'Go, thou, Brother Bôdhisatta, and perform a noble deed; go thou, and sacrifice thyself for the truth; die that others may live and take your chance of being reborn in a higher and better incarnation. But do not inconvenience us with your sermons. We love life and prefer the happiness which we enjoy, and which is real, to the spread of truth, the bliss of which is a mere assumption. There is plenty of maize and wheat and rice and all kinds of sweet fruits in the fields left for us to eat. You need not worry about us. Everybody must look out for himself.'

"Now, there was a Brahman who had retired into the woods for the sake of meditating on the attainment of Nirvâna. And the Brahman suffered severely

[1] See *Chutta Vagga*, V., 6; compare C. H. Warren, *Buddhism in Translations*, pp. 302–303.

from hunger and cold. He had lit a fire to keep himself warm after a chilly shower; and stretching his hands over the fire he bewailed his lot, saying: 'I shall die before I have finished my meditation, for I must starve for lack of food.'

"Bôdhisatta, seeing the worthy man in need, said to himself: 'This Brahman shall not die, for his wisdom may still be as a lamp to many others who grope in darkness. I will offer myself as food to him.'

"With these thoughts in his heart, Bôdhisatta jumped into the fire and rescued the Brahman from starvation.

"Soon afterwards the people of the country, in fear of a famine, prepared a great hunt. They set out all of them, on one and the same day, and drove the hares into a narrow enclosure. There they killed them, and in one day more than a hundred thousand died under the clubs of the hunters."

* * *

When Anuruddha had finished the story of the hare he said to Sudatta: "To live means to die. No creature that breathes the breath of life can escape death. All things that are compound will be dissolved again, and nothing can escape dissolution. But good deeds do not die. They abide forever. This is the gist of the Abidharma. He who dares to surrender to death that which belongs to death, will live on and will finally attain to the blessed state of Nirvâna."

"Venerable man," said Sudatta, "the noble Sâkyamuni of whom you learned the doctrine that you proclaim seems to be a great master; yet he will not be honored in our village Avanti, for we are all good orthodox Brahmans, and there is not one follower of the Buddha among us. Nevertheless, I must not conceal from you that there is one man in Avanti who speaks highly of Sâkyamuni. It is Mahâ-Subhûti, a friend of King Bimbisâra, the judge and chief of Avanti. If you enter the village go to him and he will receive you. Not that he is a follower of the Buddha, but a friend of his by personal attachment, for he has met Gotama at the King's court and he says: 'Should Brahma, the god, ever descend upon earth he would appear like Gotama; for surely Brahma could not look more majestic, nor more divine than the noble Sâkyamuni.' When you meet Subhûti, the chief, greet him in my name, in the name of Sudatta, the son of Rôja, and he will invite you to witness the marriage of his daughter, which shall take place to-morrow. Go then to the house of Mahâ-Subhûti, and there I shall meet you, for I am the man to whom his daughter is betrothed."

BEGGING FOR ALMS.

When Anuruddha entered Avanti, the Brahman village on the precipice near Kuduraghara, he hesitated a moment and thought to himself: "What shall I do? Shall I go to Mahâ-Subhûti, or shall I go from house to house according to the rules of the order of samanas?" And he decided: "The rule must be followed. I will not go to Mahâ-Subhûti, but will go from house to house."

With gait erect and eyes cast down, holding his bowl in his left hand, the samana placed himself in front of the first house, patiently waiting for alms. As no one appeared at the door, the slender figure moved on. Many refused to give him anything, sending him away with angry words. Even those who offered him a small portion of rice called him a heretic; but as he was free from desire as to his personal concerns, he blessed the donors; and, when seeing that he had enough to satisfy the needs of the body, he turned back to eat his modest meal under the green trees of the forest. While crossing the square of the village, a dignified Brahman appeared in the door of the town hall, who, after a searching glance at the stranger stopped him and asked: "Art thou a disciple of the Blessed One, the Holy Buddha?"

"I am Anuruddha, a disciple of the Blessed One," replied the samana.

"Well, well," said the Brahman, "I should know you, for I have met the Blessed One at Râjagaha, and he spoke with admiration of Anuruddha as a master in metaphysics and a philosopher who has grasped the doctrine of the Tathâgata. If you are Anuruddha indeed, the same Anuruddha whose wisdom the Blessed One has praised, I welcome you to my house. Do me the honor, O venerable samana, of staying with me at my house; deign to take your meal at my residence. And I shall be glad if you will grace with your presence the marriage of my daughter, which will take place to-morrow."

"Allow me, O chief of Avanti," replied the samana, "to eat my meal in the forest, and to-morrow I shall come and witness the marriage of your daughter."

"Be it so!" said Subhûti. "You will be welcome whenever you come."

THE WEDDING.

Subhûti's mansion was decorated with flags and garlands, and a bridal reception-hut was built of bamboo in the courtyard over the fireplace. The inhabitants of Avanti were waiting at the door to watch the procession.

Sudatta, the groom, appeared in festive parade with his friends and approached reverently the father of the bride. The venerable Brahman chief received the young man cordially and led him to the family altar in the presence of his wife, the bride's mother, and his only son Kâchâyana. There he offered to the groom the honey drink, and presented to his daughter the bridal gown with a costly head ornament and a

necklace of jewels. Addressing the groom he said: "It behooves a Brahman father to select as husband for his daughter, a Brahman maiden of pure caste, a Brahman youth, the legitimate son of Brahman parents, and to marry the couple according to the Brahma-rite. I have chosen thee, O Sudatta, for thou art worthy of the bride. Thou art of Brahman caste, thy bones, thy knees, thy neck, thy shoulders are strong. The hair of thy head is full, thy skin is white, thy gait is erect, and thy voice is clear. Thou art well versed in the Vêda and of good conduct. Thy parents are respected in the village, and I am confident that you will fulfil all the duties of a good husband. My daughter shall be thy lawful wife, loyal in adversity as well as in good fortune, and may thy children and thy children's children that shall be born to you be worthy of their ancestors in the line of either parent. The bride is ready in her bridal garments. Receive her and perform the duties of life in unison."

The sacrifices were properly performed according to the traditions of the country, and while the highest priest of the village recited the Mantra, the father of the bride poured out the water libation. The groom seized the maiden's hand, and she stepped upon the stone of firmness. Then the young couple performed the ceremony of the circumambulation of the altar in seven steps, indicating that they would forthwith be partners in life and meet all changes of fate, be they good or evil, in unison.

Thereupon the married couple, preceded by the best man of the groom, Kâchâyana, the bride's brother, the bridesmaids, and all the guests, started for the groom's house, the future home of the bride. Fire from the altar on which the burnt-offerings had been made was carried in an iron pan by a priest who folfowed the bridal carriage.

While the bridal procession was passing through the street, the people hailed the bride and threw hands full of rice over her with invocations and blessings. At Sudatta's residence, the groom carried the bride over the threshold. The new hearth fire was lit with the flames of the bridal altar, and when the prescribed sacrifice was made, the young couple circumambulated the holy fire of Agni three times. Then they sat down on the red cowhide spread out before them, and a little boy, a relative of the family, was placed in the bride's lap, while the brother of the groom's deceased father, a venerable old priest, prayed over her: "May Agni, who blazes forth with hallowed flame upon the hearth of the house, protect you! May thy children prosper and see the fulness of their days! Be thou blessed, O worthy maiden, in thy bridal beauty as a mother of healthy children, and mayest thou behold the happy faces of vigorous sons!"

Then the groom gave a handful of roasted barley to the bride and said: "May Agni bestow blessings upon the union of our hands and hearts!" P. C.

[TO BE CONTINUED.]

MARTIN LUTHER.[1]

BY GUSTAV FREYTAG.

[CONTINUED.]

STRUGGLES WITH THE DEVIL.

As God was the source of all that was good, so to Luther the Devil was the cause of all that was noxious and evil. Luther came from a cottage in which there was still felt, as in the ancient times, the awful presence of the spirits of the pine forests and the sombre cleft of the earth which was held to give access to the veins of metal in the mountains. Surely the imagination of the boy was often engaged with obscure traditions of ancient heathen beliefs. He was accustomed to feel supernatural powers in the terrors of nature as in the lives of men. When he turned monk these recollections of childhood darkened into the Biblical idea of the Devil, but the busy tempter who lurked everywhere in the life of man always retained, in Luther's belief, somewhat of the nature of the spirits of ancient Teutonic heathendom.

In Luther's Table Talks, which were taken down by his companions, the Devil causes the dangerous storms, while an angel produces the pleasant winds, even as in ancient Teutonic belief a giant eagle sat at the boundary of the world and caused the winds by flapping his wings. Or, he sits under a bridge in the form of a nixie and draws girls into the water whom he forces into marriage. He serves in the convent as a domestic sprite, blows the fire into a blaze as a goblin, as a dwarf he puts his changelings into the cradles of man, as a nightmare he misleads the sleepers to climb the roof, and as a noisy hobgoblin tumbles things around in the rooms. By this last thing he particularly disturbed Luther several times.

The ink spot in the Wartburg is not sufficiently authenticated, but Luther did tell of a disagreeable noise which Satan made at that place by night with a bag of hazel nuts.

In the monastery at Wittenberg, also, when Luther studied in the refectory at night the Devil kept up a noise in the church hall below him until Luther packed up his books and went to bed. Afterwards he was vexed because he did not defy the "buffoon."

He did not care much about this kind of deviltry. He called those which manifested themselves in such a way bad devils. He held that there were innumerable devils. "Not all of them little devils, but there are land devils and devil princes who are experienced and have practised for a very long time, over five

[1] Translated by H. E. O. Heinemann.

thousand years, and have become most shrewd and cunning." "We," he said, "have the big devils, who are doctors of divinity; the Turks and papists have bad and petty devils, who are not theological but juridical devils." Everything bad on earth, all diseases, came from them.

Luther had a strong suspicion that the dizziness which troubled him for a long time was not natural. As to fires, "wherever a fire blazes up, there is always a little devil who blows into the flame. Failure of crops and war—"and if God had not given us the dear holy angels for guardians and arquebusiers who are drawn up about us like a bulwark of waggons, it would soon be all over with us."

Being quick to picture characteristic things in detail, he knew that the Devil was haughty and could not bear to be treated with contempt. He therefore often gave the advice to drive him off by ridicule and mocking questions. Satan was also a mournful spirit and could not tolerate cheerful music.

The most terrible work of the Devil, according to Luther, was that which he did within the human soul. There he inspired not only impure thoughts, but also doubt, melancholy, and sadness. All that he uttered so firmly and cheerfully first weighed with fearful force on Luther's sensitive conscience. At night, especially, when he awoke, the Devil stood sneering at his couch and whispered terrifying things to him, and his mind struggled for liberty, often in vain, for a long time. And it is remarkable how this son of the sixteenth century proceeded in such internal struggles. Sometimes a certain gesture by which in those days both prince and peasant expressed sovereign contempt helped where nothing else would help. But his rising good humor did not always set him free. Every new research into the Scripture, every important sermon on a new subject threw him into fresh struggles of conscience. At such times he would become so excited that his mind was incapable of methodical thought, and he would live in fear for days at a time. While the question of monks and nuns occupied him, he found a passage in the Bible which, as he thought in his excitement, proved him in the wrong. His heart sank in his bosom; he was almost strangled by the Devil. Bugenhagen happening to visit him, Luther led him out into the hallway and showed him the threatening passage. And Bugenhagen, probably himself infected by the hasty manner of his friend, also began to doubt, without suspecting the torments which Luther suffered. Then, for the first time, Luther became frightened. A terrible night passed. Next morning Bugenhagen entered once more. "I am very angry," he said, "I have just examined the text carefully, aud find the passage has altogether a different meaning." "And it is true," Luther related later, "it was a ridiculous argument. Yes, ridiculous for him who is in possessien of his senses and not in temptation."

He often complained to his friends of the terrors of these struggles which the Devil caused him. "He never was so fearful and angry from the beginning as he is now at the end of the world. I feel him very plainly. He sleeps closer to me than my Katie—that is, he gives me more unrest than she does joy."

Luther did not weary of calling the Pope the Antichrist, and the papal practices devilish. But upon closer examination there will be discovered, even back of this hatred of the Devil, that indelible piety in which the loyal soul of the man was bound to the old Church. What became scruples to him were often only pious recollections from the time of his youth, which stood in violent opposition to the changes he had undergone as a man.

[TO BE CONCLUDED.]

TAOISM.

TAOISM is at present a religion of China, but it is not the only religion; it is one of the three great religions that are officially recognised. Besides Taoism, there is Buddhism and Confucianism. There is a rivalry between Buddhism and Taoism, for Buddhism and Taoism present many similarities; but between Taoism and Confucianism there has obtained since olden times an outspoken antagonism, for Lao-Tsze's philosophy stands in strong contrast to the Confucian view of life. We do not speak now of the objections which educated Chinese scholars who hold high offices in the State have to the superstitions that obtain among the less educated Taoist priesthood and also against the religious frauds that are frequently practised in the name of Taoism. We simply speak of the antagonism that obtains between the two sages and their moral maxims.

While Lao-Tsze endeavored to reform the heart of the people without moralising or fussing, and leave all externalities to fate, Confucius proposed to teach propriety. If the people would only observe the necessary rules and ceremonies prescribed by piety and good manners, he expected that all human relations would adjust themselves, and the heart would be reformed by a reform of the habits of life. While Lao-Tsze was self-reliant and almost solitary in his way of thinking,[1] Confucius sought the favor of kings and princes. While Lao-Tsze stood up for natural spontaneity and independence, Confucius represented paternalism. While Lao-Tsze was an anarchist, not in the sense of being against kings, but against governing, Confucius was a monarchist and a regulator of affairs in their details. The Confucian panacea con-

[1] Chapter 20 is a pathetic description of Lao-Tsze's isolation.

sisted in extending the government into the very heart of families and the private affairs of the people. Lao-Tsze with all his clearness of thought had a mystic inclination. He wanted wisdom, not scholarship; Confucius wanted scholarship first and intended to gain wisdom by learning; Lao-Tsze wanted simplicity of heart, not decorum; Confucius expected to affect the heart by the proper decorum; Lao-Tsze wanted goodness raised in freedom; Confucius preferred conscious deportment, the product of artificial schooling.

Under such conditions it was natural that there could be but little sympathy between these two men, the two greatest leaders of Chinese civilisation, who happened to be contemporaries.

The Taoist writings are full of ridicule of Confucius and of Confucian scholars who down to the present day fill the offices of the Chinese government; for China is a country ruled by literati. As the best instances of Taoistic satires we mention the stories of the madman of Ch'u who rebukes Confucius for his ostentatious manners, of an old fisherman who lectures him on simplicity, and of the robber Chih who criticises his views of ethics.[1] The last-mentioned story seems of sufficient interest to deserve a few further remarks. To be brave and courageous and to be a leader of men in battle is, according to Confucius, the lowest virtue, while offering sacrifices to one's ancestors is the greatest merit one can accomplish. The robber Chih rejects the views of Confucius as the arbitrary opinion of an arrogant hypocrite whose lack of success in life proves his inability; and he explains to him that neither he, Confucius himself, nor any one of the old heroes admired by him, were truly virtuous men.

Chwang-Tsze claims that the proper method or manner of procedure in life cannot be laid down in general rules, such as Confucius propounds, but that every creature has its own nature, and every business has its own principles. He only who applies them as suits the peculiar conditions of each case can be successful. He looks upon the virtuous and unvirtuous man of Confucian ethics as an artificial distinction which has no value and is rather a hindrance in real life; at least one prince who followed his maxims lost throne and life. As to principles, however, even robbers must adopt them in order to be successful. Says Chwang-Tsze:

"What profession is there which has not its principles? That the robber in his recklessness comes to the conclusion that there are valuable deposits in an apartment shows his sageness; that he is the first to enter it shows his bravery; that he is the last to quit it shows his righteousness; that he knows whether (the robbery) may be attempted or not shows his wisdom; and that he makes a division of the plunder shows his benevolence. Without all these five qualities no one in the world has ever succeeded in becoming a great robber. Looking at the subject in this way, we see that good men do not arise without having the principles of sages, and that Chih could not have pursued his course without the same principles. But the good men in the world are few, and those who are not good are many;—it follows that the scholars (viz., the Confucian literati) benefit the world in a few instances and injure it in many."

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Lao-tsze is commonly called the founder of Taoism, but this is a very doubtful statement, for on the one hand, there appears to have been Taoism before Lao-Tsze, and, on the other hand, Lao-Tsze's philosophy is too lofty to be identified with the Taoism which at the present day is practised in the innumerable temples of modern Taoism. The Taoists claim Lao-Tsze as the revealer of the Tao, the divine Reason, but apparently there are few Taoist priests who are at all able to grasp the significance of the Tao-Teh-King. Lao-Tsze is to the Taoists what Christ is to the Christians and Buddha to the Buddhists; but if he came unto his own, there can be no question about it that many of those who are in charge of his temples would not know him, neither would they receive him.

There is no place in China but has one or more Taoist temples, and at the head of all of them stands the Taoist pope, the vicegerent of God on earth. Professor Legge says:

"Taoism came into prominence under the government of the Han dynasty, and it is recorded that the Emperor Ching (156–143 B. C.) issued an imperial decree that Lao-Tsze's book on the Tao and the Teh, on Reason and Virtue, should be respected as a canonical book or *King*, hence its title *Tao-Teh-King*."

Among the Taoist literature, the books of Chwang-Tsze are the most philosophical, while the Book of Rewards and Punishments (*Kan-Ying-Peen*) and the Book of Secret Blessings (*Yin-Chih-Wán*) are the most popular. Chwang-Tsze's writings are a noteworthy monument of deep thought in elegant form, and the two other works are stories which bring home to the reader the moral maxims of charitableness, piety, universal kindness, and other virtues.

When Buddhism was introduced into China, the Taoists invented legends to prove that Lao-Tsze had been the teacher of Buddha, and the Buddhists reciprocated by inventing other legends to prove that Buddha had been the teacher of Lao-Tsze. In order to make these claims good they had, however, to alter their chronology, and this is the reason why Buddha's life dates considerably further back according to the Northern traditions than is warranted by the original historical records.

Later Taoists became engaged in the search for the elixir of life, the transmutation of baser metals into gold, and similar aberrations. They were sometimes persecuted by the government, sometimes protected, but they always remained a great power in

[1] *Sacred Books of the East*, XXXIX., p. 221 ff.; XL., pp. 166 ff., and 192 ff.

China on account of the belief of the common people, who never failed to employ and support Taoist priests as soothsayers and astrologers.

When in 208 B. C. the founder of the Han dynasty, Lin Pang, then still the Duke of Pei, took possession of the Empire, he was greatly aided by Chang Liang, who opposed the last successors of the Ts'in dynasty; but when peace was restored Chang-Liang refused to accept any rewards and withdrew, devoting himself to the study of Taoism. A descendant of this hero in the eighth generation became the patron of the Taoist sect. Mayer (in his *Chinese Reader's Manual*, I., No. 35) says about him:

"He is reputed as having been born at T'ien Muh Shan, in the modern province of Chekiang, and is said at the age of seven to have already mastered the writings of Lao-Tsze and the most recondite treatises relating to the philosophy of divination. Devoting himself wholly to study and meditation, he steadfastly declined the offers made him by the Emperors Ho Ti and Chang Ti, who wished to attract him into the service of the State. The latter sovereign ennobled him, from respect for his attainments. Retiring to seclusion in the mountain fastnesses of Western China, he devoted himself there to the study of alchemy and to cultivating the virtues of purity and mental abstraction. His search for the elixir of life was successful, thanks to the instruction conveyed in a mystic treatise supernaturally received from the hands of Lao-Tsze himself. The later years of the mystic's earthly experience were spent at the mountain called Lung Hu Shan in Kiangsi, and it was here that, at the age of 123, after compounding and swallowing the grand elixir, he ascended to the heavens to enjoy the bliss of immortality. Before taking leave of earth, he bequeathed his secrets to his son, Chang-Hêng, and the tradition of his attainments continued to linger about the place of his abode until, in A. D. 423, one of his sectaries, named K'ow K'ien-che, was proclaimed as his successor in the headship of the Taoist fraternity and invested with the title of T'ien-She, which was reputed as having been conferred upon Chang Tao-ling. In A. D. 748, T'ang Hüan Tsung confirmed the hereditary privileges of the sage's descendants with the above title, and in 1016, Sung Chên Tsung enfeoffed the existing representative with large tracts of land near Lung Hu Shan.[1] The Mongol emperors were also liberal patrons of the family, who have continued until the present day to claim the headship of the Taoist sect. In imitation, probably, of the Tibetan doctrine of heirship by metempsychosis, the succession is perpetuated, it is said, by the transmigration of the soul of each successor of Chang Tao-ling, on his decease, to the body of some infant or youthful member of the family, whose heirship is supernaturally revealed as soon as the miracle is effected."

The Rev. Hampden C. Du Bose says about the Taoist Pope, pages 373, 374:[2]

"The name of Chang, the Heavenly Teacher, is on every lip in China; he is on earth the Vicegerent of the Pearly Emperor in Heaven, and the Commander-in-chief of the hosts of Taoism. Whatever doubts there may be about Peter's apostolic successors, the present Pope, Chang LX., boasts of an unbroken line for threescore generations. He, the chief of the wizards, the "true man" (*i. e.*, "the ideal man"), as he is called, wields an immense spiritual power throughout the land."

The present emperor respects the rights of the hereditary Taoist Pope and makes all his appointments of new deities or new titles conferred upon Gods or any other changes in the spiritual world through this head of the Taoist sect, whose power is based not only upon wealth, nor upon his priestly army of 100,000 men, but also and mainly on the reverence of the masses who are convinced of his magical accomplishments and spiritual superiority.

When the reader has finished reading the Tao-Teh-King, so as to have in his mind a clear impression of its grand old author, let him think of the official representative of Lao-Tsze's philosophy of the present day. Bose informs us that the scenery of his rural palace is most enchanting; he lives in pomp and luxury, has courtiers and officers, assumes a state whose splendor is scarcely less than that of the Emperor, he confers honors like an emperor, and controls the appointments and promotions to the various positions of the Taoist priesthood, many of which are very remunerative, investments being made by written document with official seals. What a contrast between Lao-Tsze and the "vicegerent on earth of the Pearly Emperor in Heaven"! And yet, is it not quite natural? Should we expect it different? It is the world's way of paying its tribute to greatness.

[1] The Dragon and Tiger Mountains.

[2] Bose, *The Dragon Image and Demon*. New York. 1887.

RECONCILIATION.

BY F. BONNEY.

God came in Jesus Christ,
As soul within,
In flesh made manifest
To save from sin.

To lowest need of man
He humbly came
To raise to highest use
Each noble aim.

To reconcile the world
To heavenly gleam,
To lift the daily life
To highest dream.

As He o'ercame all wrong
To teach the way,
Through Him our strength grows great
When we obey.

God's law of human life,
Harmonious, whole,
His every law divine,
Its blessing full.

CORRESPONDENCE.

THE BUDDHA PICTURE.

To the Editor of The Open Court:

Having obtained a copy of the Japanese Buddha picture which you announced in *The Open Court* of November 20, I must confess that my impression of it is quite at variance with your criticisms which seem to have been born of a supersensitive conscience, and to be supported by a personal, preconceived notion

of the picture of Buddha as it ought to be, and as it has taken idealistic shape in your mind. To me the central Buddha figure, with its physiognomic rotundity and absolute nullity of expression, is characteristic and representative of Japanese art; it is simply what we should expect, as a matter of artistic symmetry and harmony, and its very blankness constitutes precisely its pleasing and most attractive quality. Considering the limitations of its style and period, it would jar upon us were the picture otherwise. Artistically, and as a Japanese product, it is not inferior to the early Christian efforts, with their eternal hidebound conventionalisms, and I can imagine no cheaper nor odder Christmas gift than this quaint reproduction of a time-honored piece of Japanese religious art. But for such a purpose, as for adornment generally, it should be mounted upon a handsome broad matted or wicker frame. This would lend to it a proper setting, harmonising with its spirit and origin. JOHN WILLOUGHBY.

NOTES.

Miss Fanny Bonney, the author of the poem "Reconciliation," in this number, is the daughter of the Hon. C. C. Bonney, originator and president of the Chicago Parliament of Religions.

The religious meeting of Buddhists and Christians which had been planned in Japan was actually held on the 26th of September at Shiba, Tokyo, at Viscount Matsudaira's residence. The *Hansei Zasshi*, a monthly Japanese paper, publishes a picture of the delegates, among whom were twenty-one Buddhists, sixteen Christians, and five of other denominations. Of the delegates who attended the Religious Parliament at Chicago the Revs. Shaku Soyen, a Buddhist, and Shibata, the Shintoist, were present. We are informed that the spirit of the meeting was very cordial, and all of them were ready to investigate the claims of other religions. All of them agreed that the religion of Japan should not antagonise the Japanese nationality, a sentiment which was emphasised even by the representatives of Christianity, among whom the Rev. Matsumura expressed his conviction that Japan, which had Japanised Buddhism and Confucianism, might also Japanise Christianity, and he hoped to see the day of a happy union between Christians and Buddhists. There were many sceptics who had doubted the feasibility of an imitation of the plan of a religious parliament in Japan, but the first meeting surpassed all expectations, and has brought about good results. The plan is now proposed to repeat the meeting twice a year, in the spring and in the autumn.

The Christmas number of *Scribner's* comes to us in a new and beautiful holiday dress. There are two notable features, the leading article on Sir John Millais, and the colored: illustrated setting of "The Magic Ring," which is quite unique. The standard set by American illustrated monthlies is quite high, but it is rare to see it so splendidly satisfied as in the present case.

The Perfect Whole, an Essay on the Conduct and Meaning of Life, by Horatio W. Dresser, is a contribution to practical ethics. Its keynote is contained in the following sentences: "Life is wonderfully simple. One efficient energy or Spirit permeates all that exists. A few universal habits or laws characterise this energy in all phases of its infinitely varied manifestation. To feel this Spirit [God] as a living reality within, to understand these simple laws and reduce life to wise obedience to them without, this it is to possess such peace, such happiness, and such power of doing good as the world in general knows not of," but which it would be its highest consummation to reach. Man is the individualised manifestation of this Spirit, the Perfect Life, and is thus an organic, integral part of the "Perfect Whole." Consequently, everything he finds in himself is in a measure a representative and authoritative expression of the Whole, and all his faculties, particularly his intuitional and mystical faculties, are a source of knowledge of the Whole. The connotations of the word "Whole" constitute the bulk of the expositions of the book, which are reverent and, in the main, harmless. The ethical tendency of the book is individualistic, the pronounced *penchant* of the author being to rate ecstatic vision and intuition above reason. (Boston: Geo. H. Ellis. Pages, 254. Price, $1.50.)

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